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Ukrainian Catholic Parish

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*The No. 1 priority for ... the church is evangelization:
"Preaching the Gospel of Jesus Christ in today's world."*

20 вересня, 2020

Volume 65 No. 26

September 20, 2020

Служби Божі/Divine Liturgies

Неділя/Sunday: 8:30 am in English

10:30 am (sung) in Ukrainian

У Свята/Holy Day of Obligation

10:30 am

Щодня/Daily Scheduled

7:30 am in Chapel

Сповідь/Confessions: *15 minutes before/at
the beginning of the Divine Liturgy - or by
appointment during the week*

Baptism *by appointment*

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - *any time*

Marriages - *the arrangements with the priest
have to be made months before the marriage*

Funerals - *by arrangement*

oo. Василяни/Basilian Fathers serving the

Parish: *Father Serafym Grygoruk, OSBM,*

Administrator: Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

**НЕДІЛЯ ПІСЛЯ ВОЗДВИЖЕННЯ
ЧЕСНОГО ХРЕСТА**



**SUNDAY AFTER THE EXALTATION OF THE
HOLY CROSS**

Galatians 2:16-20

Mark 8:34 - 9:1

**Парафія Покрови Пресвятої
Богородиці** вітає всіх гостей, приятелів
та парафіян, які беруть участь у цій
Службі Божі.

**The Protection of the Blessed Virgin
Mary Parish** welcomes all guests, friends,
and Parishioners participating in this
Divine Liturgy.

НИНІ: Неділя, 20 вересня: Вітаємо!

Дякуємо за ваші щедрі пожертви. Нехай наш Господь благословить і нагородить вас!

Щира подяка всім волонтерам, що допомагають у неділю, на Службі Божі, і на протязі тижня, на особливих Службах Божих. Задяки їхній посвяті і бажанню допомогти ми можемо вітати вас на наших літургічних богослуженнях.

Майте на увазі, будь-ласка, що необхідно записатися на недільну Божественну літургію у п'ятницю, до 2:00 год. по обіді.

CHRIST OFFERED HIMSELF TO HIS FATHER FOR OUR SINS

(from the Catechism of the Catholic Church)

Jesus freely embraced the Father's redeeming love

609 By embracing in his human heart the Father's love for men, Jesus "loved them to the end", for "greater love has no man than this, that a man lay down his life for his friends."⁴²⁵ In suffering and death his humanity became the free and perfect instrument of his divine love which desires the salvation of men.⁴²⁶ Indeed, out of love for his Father and for men, whom the Father wants to save, Jesus freely accepted his Passion and death: "No one takes [my life] from me, but I lay it down of my own accord."⁴²⁷ Hence the sovereign freedom of God's Son as he went out to his death.⁴²⁸

Christ's death is the unique and definitive sacrifice

613 Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through "the Lamb of God, who takes away the sin of the world",⁴³⁹ and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the "blood of the

covenant, which was poured out for many for the forgiveness of sins".⁴⁴⁰

614 This sacrifice of Christ is unique; it completes and surpasses all other sacrifices.⁴⁴¹ First, it is a gift from God the Father himself, for the Father handed his Son over to sinners in order to reconcile us with himself. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience.⁴⁴²

At the Last Supper Jesus anticipated the free offering of his life

610 Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve Apostles "on the night he was betrayed".⁴²⁹ On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the memorial of his voluntary offering to the Father for the salvation of men: "This is my body which is given for you." "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."⁴³⁰

TODAY: Sunday, September 20: Welcome!

Note: At the end of Liturgy please lower your kneeler. This will indicate where sanitization is required.

Thank you for your most generous donations and continued support. May Our Lord bless and reward you!

A sincere Thank You to all of our volunteers to who help at the Sunday morning Divine Liturgies or special Liturgies during the week. It is because of their dedication and willingness to help that we are able to welcome you to our Liturgical Services.

Please be reminded that the deadline for registering for Sunday morning Divine Liturgies is Friday 2:00 PM.

Of Special Note

Please come on time for Divine Liturgy. Realize that when you come into the Church proper after the Great Entrance, you have missed most of the Divine Liturgy and have not really attended the prescribed service for a Sunday.

To have attended the entire Divine Liturgy one must be in Church and have heard the reading of the Gospel as well as the homily, participated in the responses for the consecration and received the final Blessing before leaving the church.

The Holy Father's Prayer Intention for September

Respect for the Planet's Resources: We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

611 The Eucharist that Christ institutes at that moment will be the memorial of his sacrifice.⁴³¹ Jesus includes the apostles in his own offering and bids them perpetuate it.⁴³² By doing so, the Lord institutes his apostles as priests of the New Covenant: "For their sakes I sanctify myself, so that they also may be sanctified in truth."⁴³³

The agony at Gethsemani

612 The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father's hands in his agony in the garden at Gethsemani,⁴³⁴ making himself "obedient unto death". Jesus prays: "My

Father, if it be possible, let this cup pass from me. . ."435 Thus he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death.⁴³⁶ Above all, his human nature has been assumed by the divine person of the "Author of life", the "Living One".⁴³⁷ By accepting in his human will that the Father's will be done, he accepts his death as redemptive, for "he himself bore our sins in his body on the tree."⁴³⁸

Jesus substitutes his obedience for our disobedience

615 "For as by one man's disobedience many were made sinners,

so by one man's obedience many will be made righteous."443 By his obedience unto death, Jesus accomplished the substitution of the suffering Servant, who "makes himself an offering for sin", when "he bore the sin of many", and who "shall make many to be accounted righteous", for "he shall bear their iniquities".444 Jesus atoned for our faults and made satisfaction for our sins to the Father.445

Jesus consummates his sacrifice on the cross

616 It is love "to the end"446 that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all when he offered his life.447 Now "the love of Christ controls us, because we are convinced that one has died for all; therefore all have died."448 No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all.

617 The Council of Trent emphasizes the unique character of Christ's sacrifice as "the source of eternal salvation"449 and teaches that "his most holy Passion on the wood of the cross merited justification for us."450 And the Church venerates his cross as she sings: "Hail, O Cross, our only hope."451

Our participation in Christ's sacrifice

618 The cross is the unique sacrifice of Christ, the "one mediator between God and men".452 But because in his incarnate divine person he has in some way united himself to every man,

"the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men.453 He calls his disciples to "take up [their] cross and follow [him]",454 for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps."455 In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries.456 This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering.457

Apart from the cross there is no other ladder by which we may get to heaven.458

FOOTNOTES:

##425 Jn 13:1; 15:13. ##426 Cf. Heb 2:10,17-18; 4:15; 5:7-9. ##427 Jn 10:18. ##428 Cf. Jn 18:4-6; Mt 26:53. ##429 Roman Missal, EP 111; cf. Mt 26:20; 1 Cor 11:23. ##430 Lk 22:19; Mt 26:28; cf. 1 Cor 5:7. ##431 1 Cor 11:25. ##432 Cf. Lk 22:19. ##433 Jn 17:19; cf. Council of Trent: DS 1752; 1764. ##434 Cf. Mt 26:42; Lk 22:20. ##435 Phil 2:8; Mt 26:39; cf. Heb 5:7-8. ##436 Cf. Rom 5:12; Heb 4:15. ##437 Cf. Acts 3:15; Rev 1:17; Jn 1:4; 5:26. ##438 1 Pet 2:24; cf. Mt 26:42. ##439 Jn 1:29; cf. 8:34-36; 1 Cor 5:7; 1 Pet 1:19. ##440 Mt 26:28; cf. Ex 24:8; Lev 16:15-16; 1 Cor 11:25. ##441 Cf. Heb 10:10. ##442 Cf. Jn 10:17-18; 15:13; Heb 9:14; 1 Jn 4:10. ##443 Rom 5:19. ##444 Isa 53:10-12. ##445 Cf. Council of Trent (1547): DS 1529. ##446 Jn 13:1. ##447 Cf. Gal 2:20; Eph 5:2, 25. ##448 2 Cor 5:14. ##449 Heb 5:9. ##450 Council of Trent: DS 1529. ##451 LH, Lent, Holy Week, Evening Prayer, Hymn Vexilla regis. ##452 1 Tim 2:5. ##453 GS 22 § 5; cf. § 2. ##454 Mt 16:24. ##455 1 Pet 2:21. ##456 Cf. Mk 10:39; Jn 21:18-19; Col 1:24. ##457 Cf. Lk 2:35. ##458 St. Rose of Lima, cf. P. Hansen, Vita mirabilis (Louvain, 1668).